

Life of the Spirit

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ON THE PATRONAGE OF ST JOSEPH

AND OF

THE BLESSED VIRGIN

WHOSE HELP IS TO BE INVOKED ON ACCOUNT OF THE DIFFICULTY
OF THE TIMES

POPE LEO XIII,

To our Venerable Brethren Patriarchs, Primates, Archbishops, Bishops and other local Ordinaries enjoying peace and communion with the Apostolic See,

Venerable Brethren, Health and Apostolic Benediction.



ALTHOUGH we have on many occasions ordained special prayers to be offered up throughout the world, and have often ordered the Catholic cause to be commended to God with greater insistency, no one will be surprised that in these present times we have once more seen fit to bring the duty of special prayer home to souls.

In times of difficulty and hardship, more especially when the powers of darkness seem to be given free rein to dare all within their power for the disgrace of the Christian cause, the Church has always been wont to implore God's help with greater fervour and perseverance, knowing that he is her author and defender. She has at the same time had recourse to the intercession of the saints in heaven, above all to that of the august Virgin the Mother of God, the support of whose patronage is surely the most powerful help in difficulty. Sooner or later the fruit of such pious supplication and of confidence in the divine goodness becomes apparent.

You know the nature of the times in which we are living, Venerable Brethren; and that they are hardly less disastrous for the Christian religion than the most disastrous her past has ever witnessed. We see that faith, chief among Christian virtues, has perished in many souls; charity has grown cold; youth has grown up with depraved morals and opinions; the Church of Jesus Christ is being attacked with violence and cunning on all sides and a terrible war against the Pontificate is in progress. The very foundations of religion are being undermined with a daring that grows from day to day. It is too well known for repetition how far things have gone in the most recent times and what designs are yet harboured.

In such a difficult and unhappy situation human remedies are unavailing, and the only course is to seek healing from the divine power.

This has led us to make an appeal to the piety of Christians to implore the help of Almighty God with ever greater zeal and perseverance. At the approach of the month of October, which we have on a former occasion decreed to be dedicated to the Blessed Virgin Mary, Queen of the Most Holy Rosary, we earnestly exhort the faithful to practise the devotion of this month with the utmost possible religion, piety and regularity. We know that the Virgin's motherly goodness is an ever open refuge, and we are certain that the hope we place in her is never vain. She has shown her help hundreds of times at critical stages in the history of the Church; why then should we doubt that she will renew the manifestation of her power and favour if we unite in humble and constant prayer to her? Indeed we believe that the longer she lets us plead for her help, the more wonderful will her intervention be.

But we have another proposal which you will support according to your custom, Venerable Brethren. So that God may show greater favour to our prayers, and through a greater number of intercessors, may the more speedily and fully come to our help, we deem it most advisable that the Christian people should get used to invoking together with the Virgin, Mother of God, her chaste Spouse, the Blessed Joseph; and that they should invoke him with great piety and confidence. We are certain that the Virgin herself wishes this and that it will be pleasing to her.

This is Our first public reference to this devotion, but We know that the people are already inclined to it, that it is indeed established and in full progress. In our time we have seen the growth and dissemination of the cult to St Joseph, which the Roman Pontiffs have striven to develop and propagate in a gradual way. This has been the case more especially since Our predecessor, Pius IX, of happy memory, in compliance with the instances of a great number of Bishops, declared this most holy Patriarch the Patron of the Catholic Church. Nevertheless, as it is of such vital importance that the veneration of St Joseph should be a deeply rooted and integral part of Catholic observances and institutions, We wish to direct to it the special attention of Christian people, and to do this by means of Our word and of Our authority.

The primary reason why St Joseph has been chosen as the Patron of the Church, and why the Church in turn hopes much from his protection and patronage, is that he was the spouse of Mary, and the father, as it was thought, of Jesus Christ. This is the source of all

his dignity, grace, sanctity and glory. It is certainly true that the dignity of the Mother of God is so great that nothing greater could possibly be created. But as Joseph was joined to the Blessed Virgin in wedlock, there can be no doubt that he approached more nearly than anyone else to the supereminent dignity by which the Mother of God so far surpasses all other created natures. For marriage is the most intimate union and relationship of all, which by its very nature brings about a mutual community of goods. Also, in espousing Mary to Joseph, God gave her not only a companion to share her life, a witness to her virginity, a guardian of her honour, but also, by virtue of the marriage tie itself, someone who shared in her sublime dignity. Similarly, the most august dignity distinguishes Joseph from amongst all men; Joseph, whom the divine will appointed to be the guardian, and in the eyes of men, the father of the Son of God. In consequence, the Word of God was humbly subject to Joseph, obeyed him and paid him all the honour which children owe their parents.

By virtue of this double dignity Joseph discharged the duties which nature imposes on the head of the family; he was the guardian, the administrator and the lawful defender of the divine household over which he presided. And he did in fact, throughout the course of his life on earth, exercise this charge and fulfil these functions. With supreme love and a daily renewed zeal he devoted himself to the protection of his Spouse and the divine Child. By his labour he earned what was necessary for the food and clothing of each; he preserved the Child from death by finding it a safe refuge when it was threatened by a king's jealousy; in the trials of the journey and the bitterness of exile he was the constant companion, help and comforter of the Virgin and of Jesus.

Now the divine household over which Joseph rules with powers like those of a father, contained within itself the beginnings of the infant Church. In the same way as the most Blessed Virgin Mary is the Mother of Jesus Christ, she is also the Mother of all Christians, whom she brought forth amidst the Redeemer's supreme sufferings on Mount Calvary; thus too, Jesus Christ is the firstborn among Christians, who are his brothers by virtue of the spirit of adoption, and by the redemption.

These are the reasons why the Blessed Patriarch considers the multitude of Christians who make up the Church as being most specially confided to his care; for being the spouse of Mary and the father of Jesus Christ he has, as it were, paternal authority over the immense family of the Church scattered throughout the world. Thus it is fitting and most worthy of Blessed Joseph that he who once ministered to the needs of the family at Nazareth and protected it

with saintly care, should now guard and defend the Church of Christ with his heavenly patronage.

You will readily understand, Venerable Brethren, that these considerations are confirmed by the opinions of many of the Fathers of the Church, and supported by the sacred liturgy itself, when the view is put forward that the Joseph of ancient times, son of the Patriarch Jacob, was the figure of our Joseph, and that by renown the ancient Joseph was a witness to the greatness of the future guardian of the Church.

Apart from the fact that they shared the same name, a matter by no means devoid of significance, you are no doubt aware of the evident parallels that may be drawn between them. In the first place the other Joseph won the favour and special friendship of his master, who, having put Joseph in control of the administration of his affairs, found that thanks to him, prosperity and plenty flowed into the royal household. A yet more important parallel is that by the royal command, he ruled over the whole kingdom with unlimited power; and at a time of famine when the fruits of the earth were scarce and every kind of food was dear, he provided with such wisdom for the needs of the Egyptians and their neighbours, that the king decreed that he should be called: THE SAVIOUR OF THE WORLD (*Salvator Mundi*).

Thus we may see in the story of the ancient patriarch a symbolical foreshadowing of the new Joseph. Just as the former brought success and prosperity to his master's domestic affairs, and in a short space of time rendered wonderful service to the whole kingdom, so too the latter, who was destined to be the guardian of the Christian religion, should be looked upon as the protector of the Church, which is indeed the house of the Lord and the kingdom of God on earth.

This is why all men, of whatever condition or country, should commit themselves to Joseph's faithful care.

In Joseph, fathers of families find the most excellent example of paternal vigilance and care; husband and wife see in him a perfect model of married love, harmony and faithfulness; virgins have in him a pattern and at the same time a guardian of their innocence. Let those of noble birth learn from Joseph how to preserve their dignity even in misfortune; let the rich understand from him what kind of goods are most worthy to be desired and ardently sought.

But the working man, the labourer, and all who are of lowly estate, have a special right of appeal to Joseph, and a right to learn of him what they should imitate. For although Joseph was of royal race, joined in marriage to the greatest and most holy among women, and was the father, as it was thought, of the Son of God, he nevertheless

spent his life in working, and he supported his family by the skilled labour of his hands.

It is clear, then, that there is really nothing abject in being of humble station; and that far from being devoid of honour, every kind of work, provided that it is virtuous, has the power of ennobling the workman. Content with the little that was his, Joseph bore with the greatest tranquillity of mind the poverty which was a necessary part of his lowly state of life; this he did in imitation of his Son, the Lord and maker of all things, who took the form of a slave and freely submitted himself to the greatest poverty and need.

In view of these considerations, all those who are poor and live by the labour of their hands, should be filled with courage and adopt a just attitude to their problem. For although they have the right to emerge from their state of poverty and to better their condition by legitimate means, they are forbidden by reason and justice to overthrow the order constituted by God's providence. Indeed it is a senseless expedient to stoop to the use of violence, and to tackle a problem of this kind by means of sedition and uproar; for this usually only serves to aggravate the evil which is meant to be relieved. Let the poor not put their trust in the promises of men who stir up hatred, but in the example and the patronage of Blessed Joseph, and in the motherly love of the Church whose solicitude for all that concerns their welfare is ever growing.

That is why, Venerable Brethren, relying greatly on your authority and episcopal zeal, and hoping that the good and devoted among the faithful will of their own accord undertake even more than is laid down, We decree that throughout the month of October, the recitation of the rosary, which has previously been ordered, be supplemented by a prayer to St Joseph, which will be communicated to you with this letter. This is to be done every year in perpetuity. To those who devoutly recite this prayer we accord an indulgence of seven years and seven quarantines for each recitation.

It is a salutary and most laudable practice, already established in some countries, to consecrate the month of March to the holy Patriarch by daily exercises of piety. In places where it is not easy to establish this custom, it is to be desired that before his feast at least a triduum of prayers be offered up in the main church of every place.

Meanwhile may our apostolic benediction, the augury and pledge of divine blessings, descend upon you, Venerable Brethren, on your clergy and on your people, and remain with you for ever.

Given at Rome, from Saint Peter's, August 15th, 1889, in the 12th year of Our Pontificate.

LEO P. P. XIII.

NOTE.—The feast of the Solemnity of St Joseph occurs on 4th May.

VISIONS AND SHEWINGS

BY

CONRAD PEPLER, O.P.



QUITE normal people sometimes experience strange communications from a realm beyond their ordinary comprehension. Perhaps once or twice in their lives they will have a very vivid dream or a waking vision in which they see Christ himself, or angels or saints. These experiences are often inexplicable at the time, but they bring with them a certain assurance of having a real meaning, particularly when they are so unusual and unexpected. Such would seem to have been the experience of Mother Julian in her Revelations. But it is always necessary to examine such experiences critically and no one should readily accept them as of heavenly origin without a diligent testing of their nature and origin. St John of the Cross's writings make all this quite clear.

Let us now scrutinise more closely the happenings on that celebrated eighth of May. Were these shewings historical facts of divine origin or merely the dreams of a sick woman? This raises the question of the natural basis of mystical experience. In the heights of the spiritual life, as at every other level, natural temperament and physical predispositions play an important, if material, part. Extraordinary graces do not descend on souls like some ready-made thunderbolt. Grace is received and modified according to the nature of the recipient. A child receives the same faith as an adult at baptism but in a different way according to his natural capacities. The literal-minded man of rosary beads and charitable institutions will receive the same graces but in a different mould from the natural mystic who will himself easily be moved by divine locutions and other manifestations.

Mother Julian must have had natural dispositions to mystical experiences. But she was evidently unaccustomed to them. This was probably her first experience. For she is not credulous and does not accept them without question. She goes so far as to say she had been merely dreaming or 'seeing things' under the influence of a neurotic illness. 'Then came a Religious person to me and asked me how I fared. I said I had raved today. And he laughed loud and heartily' (c. 66). She quickly repented of this infidelity; but there is no doubt that her illness had played some part in the experience. She had been ailing for about a week; her kinsfolk thought she was on the threshold of death, and arranged for her to receive the Last Sacraments. Some sort of paralysis then attacks her; her body

is 'dead from the middle downwards'. She is propped up in bed and by the time the curate arrives is speechless and finds it difficult to raise her eyes. Everything then goes dark; all she can see is the Crucifix held before her. There is a sense of great evil, as of 'fiends', in the darkness about her; and then the paralysis begins to creep upwards, leaving her almost breathless and insensible. It is in the sudden, apparently miraculous, release from this extreme pathological state that the visions begin, woven round that crucifix and continuing for five hours while she is without sensation of pain. Five of the Shewings were directly concerned with what she had before her eyes, the others were derived from that—as when our Lord on the Cross leads her to look into the wound in his side and see the delectable place and the heart cloven in twain (c. 24). And after they have ceased the pain returns, though she is in fact cured of the paralysis, and very painful feeling returns to her body. She sleeps a bit, and in the evening suffers from violent dreams of the arch-fiend throttling her, his red, lean face, freckled with black spots, pressed close to her own (c. 66). This, as she declares, was the only vision that came in a dream.

All this suggests an acute neurosis, induced perhaps by an over-enthusiastic life of penance and solitude. But she appears to have retained consciousness throughout, except in the final dream. She is aware of those around her during the visions. It must, however, be admitted that extreme forms of physical weakness induced either by long illness or exceptional penances, fasting and bodily sufferings, are often the occasion of, and the physical predisposition for the extraordinary forms of religious experience. That is why the Church demands great care in ascertaining the genuineness of such revelations. St Thomas points out that imaginary apparitions may be induced by animal spirits and moods (I.111.3). But in the end hysterical neurosis can be detected by the unbalanced state of the subject. St Teresa, who has been accused of hysteria, could distinguish between the unbalanced hysterical state and the states of ecstasy and true 'shewings'. The body is often a more fitting instrument for the increased perceptivity of the sanctified soul when it has been thoroughly subjected by austerities and sickness. The true balance may in fact only be achieved in such physical weakness. This may be confirmed by the lives of almost all the Christian visionaries. There is a final test in the nature and message of the visions: for many of them are their own justification. No one thought that Mother Julian had raved, and the religious person who laughed when she told him that, became serious and impressed the instant she told him the content of her 'raving'.

It remains now to consider the exact nature of these revelations. Granting that they are not purely neurotic ravings, were they objective manifestations, or purely in the imagination of this sickly Norwich nun? From St Augustine to St Teresa, mystical writers have drawn clear distinctions among the various types of visionary phenomena. There have been lights and voices such as struck St Paul to earth on his way to Damascus. There have been secret and inexpressible touchings of the soul by God, as experienced by St John of the Cross, and there are many types between. St Thomas has drawn up a handy and rational scheme into which to fit them all. Beginning with the most objective, there is the external, corporeal apparition—*mediante sensu exterius . . . formae sensibiles*—impressing themselves on the external senses. (Apparitions that affect surrounding material things, leaving footprints or bending bushes, may be judged as external.) Then there are the visions which are subjective, residing within the imagination of the visionary. These may occur in sleep or while awake, and may be new forms, not experienced before and impressed by a divine agency, as perhaps the apparition to Bernadette at Lourdes, or forms already seen in real life and used by God to instruct the soul, as the appearance of St Scholastica to her brother St Benedict at the moment of her death. St Thomas remarks here that words are more perfect than images for they are more spiritual and not so bound up with sense. So that the final and most perfect vision is the intellectual one, independent of the senses, either external or internal, and impressed directly on the human mind by God; and this either by a special light on a truth already known in a larger way, or by a new species (*species impressa*). Such an intellectual vision is evidently possible only in the advanced stages of the spiritual life when the gifts of the Holy Spirit are free to influence the soul.¹

Mother Julian's revelations are not restricted to any one of these types; she seems to have experienced them all during the course of these sixteen shewings. She is not unaware of the distinction; and this is one of the many indications of her thorough grounding in theology.

All this was shewed by three ways: that is to say, by bodily sight, and by word formed in my understanding, and by spiritual sight (c. 9. cp. c. 73).

In so far as the shewings begin in the figure of the crucifix held before her, she considers them to be 'bodily' and external. What

¹ Cf. II-II, 173. 2; 174. 3. St Thomas discusses a little later (177. 1 & 2) the nature of the '*Gratia Sermonis*', and asks particularly whether womenfolk are capable of receiving it!

she sees is very vivid and very material.

I saw the bodily sight lasting of the plenteous bleeding of the Head. The great drops of blood fell down from under the Garland like pellets, seeming as it had come out of the veins; and in the coming out they were brown-red, for the blood was full thick; and in the spreading-abroad they were bright-red; and when they came to the brows, then they vanished (c. 7).

The vision was, as she says, 'quick and life-like, and horrifying and dreadful, sweet and lovely' (id.); and its realism would almost incline us to believe it was in fact external. But at other times the Shewing was not so clear, it was 'so low and so little' (c. 10); so that we may conclude that they were all, however vivid and clearly defined, subjective images, conjured up by some means, natural or supernatural, in her 'mind's eye'.

In the imaginative visions St Thomas says that the forms may be naturally induced, accepted from what one has experienced in one's natural life. And these are disposed by God for his own purpose, to convey his own meaning. Or they may be divinely induced, coming directly from his agency. In this way the natural predispositions may play a considerable part. It would be no argument to deny the significance of a man's dreams merely because he had caviare for dinner and was naturally dyspeptic. The important fact was not that there were dreams, but what the dreams meant. God uses natural secondary causes universally; he dispenses with them only by way of exception. He can dispose the material of dreams or imaginings to bring about his own designs; and is more likely to do that than to insert entirely new images from without. Mother Julian's bodily shewings, therefore, may be derived partly from her psychological state; partly from what she had read or imagined about the Passion; and partly from her intense desire to know more of the Passion and to suffer more with our Lord, which was the occasion of the whole affair (c. 2). It matters little where these images come from; God at least ordered and disposed them for his own divine purposes.

Some literal-minded people have asked whether her visions were true to fact, whether they represented what actually happened on the Cross. They have been impressed by the apparent accuracy of such revelations as those of Catherine Emmerich who saw all the details of the Holy Land though she had never been there. They then turn to the very literal description of our Lord's dying body in the Eighth Shewing (cc. 16 & 17), and wonder whether these also represent the truth of fact. Some are inclined to deny their historicity. Such discussions are more futile than any hair-splitting of decadent scholasticism. Even had these visions been

thoroughly external, taking place objectively on the Crucifix before Mother Julian, it was and is quite irrelevant whether they show what happened on Calvary or not. The meaning of these Shewings, as of any genuine revelation in dreams, imaginations or ghostly forms, is not literal in a material sense but spiritual. The Mexican of Guadalupe does not ask: Does this figure before me show our Lady as she really was at Bethlehem or Nazareth? As though a photographer ought to have been introduced to let us know the exact truth. Our Lady appears as a Mexican lass to tell him truths about herself and her Son—the spiritual meaning. Mother Julian understands this quite clearly.

The bodily sights are not given to teach a literal historic truth that may be found with as much clarity as necessary in the gospels themselves. The 'spiritual sight' to which the bodily sight leads her is the important feature. The question always uppermost in her mind is not: What do I see? But: What does it mean? The external things of religion in all its aspects are always signs of internal grace, be they scriptures, sacraments, miracles or private revelations. The clearest example of the relationship of these two 'senses' of her visions is in the celebrated shewing of the Lord and the Servant.

Which sight was shewed doubly in the Lord and doubly in the Servant: the one part was shewed spiritually in bodily likeness, and the other part was shewed more spiritually without bodily likeness. For the first sight, thus, I saw two persons in bodily likeness . . . and therewith God gave me spiritual understanding (c. 51).

The Lord takes her into the inner sense of what she sees, not leaving her simply to stand and marvel at it as a fact without significance. The spiritual meaning of what she sees in our Lady comes out very clearly too.

In this Shewing He brought our blessed Lady to my understanding. I saw her ghostly, in bodily likeness; a simple maid and a meek, young of age and little waxen above a child, in the stature that she was when she conceived. Also God shewed in part the wisdom and the truth of her soul. . . . (c. 4).

The purely physical sight of the crucifix and the passion, or of our Lady, is never left to stand on its own; it always stands for something deeply hidden. For visions are symbols.

Many of these Shewings do not come from imaginative pictures at all, but have the more perfect form of words spoken. Here in fact it may be we pass over from the imaginative locution to the intellectual vision which is impressed directly on the mind itself, or which comes in the form of a new light in which the mind sees

what has been presented. For Mother Julian tells us that the words often were formed in her understanding without any humanly-formed locution, exterior or interior:

And after this, ere God shewed any words, He suffered me for a convenient time to give heed unto Him and all that I had seen, and all intellect that was therein, as the simplicity of the soul might take it. Then He, without voice and opening of lips, formed in my soul these words: *Herewith is the fiend overcome* (c. 13 cf. c. 68).

When she is anxious for a clearer bodily sight of what was before her, she is answered in her reason: 'If God will shew thee more, He shall be thy light: thou needeth none but Him' (c. 10). Although she still uses the terminology of words, she is very emphatic that the shewing comes rather by impression on the soul itself which is led to understand. There are occasions when she understands in this way properties of God and virtues of our Lady's soul. 'Christ sheweth me His Father; in no bodily likeness, but in His property and in His working. That is to say, I saw in Christ that the Father is.' (c. 22 cf. c. 25). She calls this often 'ghostly sight', and she speaks of the Lord opening her spiritual eye. All this would suggest some direct intuition of truth resulting from infused contemplation. Père Garrigou-Lagrange writes of the extraordinary graces which sometimes accompany this infused contemplation, and among these graces stands out the *simplex intuitus veritatis*, the divine touch on the very substance of the soul. We learn of this most strikingly from St John of the Cross who also uses the terminology of words—substantial words impressed substantially on the soul.² Mother Julian's language is closely allied with that of the mystic doctor: 'All this was shewed in a touch' (c. 27); 'I had in partie touching and it is grounded in kynd: that is to sey, our reson is groundid in God, which is substantial kyndhede'—which Warrack edits as 'I had, in part, experience of the Touching of God in the soul, and it is grounded in Nature' (c. 56). However we may explain some of these individual experiences, there can be little doubt that several of these visions were of that extraordinary type of substantial touch which reveals the Gift of Wisdom and Understanding operating in a very special manner.

The difficulty in analysing the nature of these shewings lies, not in her own description, which is unwontedly explicit, but in the transition of years between the first visions and her final understanding of them. Much of what she saw was at first quite beyond her, they passed her wit and all her understanding and all her

² Cf. Garrigou-Lagrange, *Perfection Chrétienne* II 559; St John of the Cross, *Ascent of Mount Carmel* II 31; *Living Flame* st. I vl. 2. st. II v. 4.

powers (c. 26). There were obstacles in the way of her visions, either by sins or by an untoward anxiety over their meaning. Reason is a good faculty and she never despises it; but reason can be impatient of the truths which are beyond its reach, and can fuss in an arrogant manner, thinking to analyse all truth. 'The more we busy us to know His secret counsels in this or any other thing, the farther shall we be from the knowing thereof' (c. 33). The blindness and ignorance that prevent our knowing the hidden things of God (c. 34) will often arise from this busy-ness of reason, when we should be aligning ourselves to divine truth by love and submission. The whole style of the revelations, however, suggests that the mysteries were presented precisely as mysteries that the soul might always be seeking more understanding, or, becoming more passive, might be open to further manifestation. Often the Lord leads forth her understanding to greater perception, but still 'every Shewing is full of secret things left hid' (c. 51 near the beginning). They make the letters of an alphabet, which, when put together in different ways, can teach all manner of truth (id. & c. 80). So with the advance in holiness, and the purification of her sins, Mother Julian learns to see more and more in what was revealed to her. Quite clearly the Holy Ghost is at work, leading her forth into the understanding proper to the Unitive Way.

Her progress is in fact quite marked in what she tells us of her experiences. She had set out on the quest of the contemplative life, which she describes in terms of 'the creatures that have given them to serve our Lord with inward beholding of His blessed Goodness' (c. 76). Like many beginners who are too idealistic and are impatient to be at the End before they have taken the means thereto, she was anxious to die to escape the world and to find her Lover. The world is full of woe, heaven is bliss, so why wait here: 'This made me to mourn and eagerly to long' (c. 64). She was evidently overflowing with holy desires, but they needed to be purified. And the beginning of that final purification came with her sickness and her Shewings.

Some people may be inclined to think that visions and the like are evidences of sanctity. They recognise that so often these heavenly manifestations have been granted to those afterwards raised to the altars of the Church, such as St Catherine or St Bernadette. But though there is a close connection between the holiness of the subject and the divine revelations, not infrequently it marks the beginning of real progress, as with St Bernadette who could lay no claim to sanctity when our Lady appeared to her. Mother Julian is humbly conscious of this: 'Because of the Shewing

I am not good but if I love God the better . . . for I am certain that there be many that never had Shewing nor sight but of the common teaching of Holy Church, that love God better than I.' (c. 9.) At the very end she seems to be conscious that what had been begun by heavenly visitation was still incomplete. 'This book is begun by God's gift and His grace, but it is not yet performed, as to my sight' (c. 86). She is conscious of her shortcomings, and in particular is she constantly sorrowing over her infidelity when, for a brief moment, she spurned these revelations, saying she had raved. But our Lord seems not to have upbraided her for her doubts, but later comforts her and assures her that the Shewings were of God. At another time she seems to have regretted having asked for the grace to suffer with Christ (c. 17). But these are brief infidelities, due more to the first movement of nature than to any deliberate choice, and it must be admitted that the evidence of the book suggests she had already reached a fairly high state of perfection when that eighth day of May dawned in 1373. The intellectual visions and understandings of what she had seen could only come to one already experiencing infused contemplation. And we have her witness that the Lord never really left her, in spite of her infidelity.

In all this blessed Shewing our good Lord gave understanding that the Sight should pass: which blessed Shewing the Faith keepeth, with His own good will and His grace. For He left me with neither sign nor token whereby I might know it, but He left me with His own blessed word in true understanding. So the holy maid grounded in faith, learnt to grow always more responsive to the Gifts of the Holy Ghost, growing into the Life of Union.



ON THE EXCELLENCE OF THE SOUL

BY

BOSSUET¹



MAN'S soul is so wonderfully elevated above the condition of the body that it might be said to approximate more closely to the God who made it than to the body to which it is attached, and it is true that in the soul, alone of all created things, can be traced certain traits and lineaments of God's perfections. It is spiritual like God, and like God it is incorruptible

and everlasting. It is free, it is able to foresee and provide, it has

¹ From '*Doctrine Spirituelle*'.

its will of which it disposes. Does it not appear to enjoy the privileges of eternity, when it looks into the future, makes the past live again and disposes of the present?

But never does it seem more like to God than when, soaring above all that is created it loses itself in the vast abyss of his infinite perfections, and, realising that it cannot comprehend them, is content to remain lost in them forever with no desire to return. Seeing it in this state, one would say, 'Here is a God rather than a creature'. It is when it returns that it seems lost, being no longer in its adorable centre. It seeks nothing any more but only God. In short the soul is so great and so wonderful that it knows not itself. Saint Augustine, speaking of the soul, cries out as if ravished out of himself: 'I know not what thou hast given me, O my God, my Creator, in giving me such a soul! It is a marvel known to thee alone. No other person can comprehend it, and if I could do so, I should see clearly that after thee there is nothing more grand than my soul.'

We might never have known the nature of this precious gift of God, nor have noticed the great esteem in which he holds it, if Holy Scripture, in order to accommodate itself to our way of understanding, had not made use of a metaphor where, under the veil of six words, it both hides and reveals to us six great marvels in the creation of our soul: '*Inspiravit in faciem ejus spiraculum vitae*' (Gen. 2, 7), 'He breathed into his face the breath of life'.

Weigh well each of these words. First we are told that our soul was brought forth by the breath of God; not indeed that he has a mouth to breathe with after the manner of man, but to make us understand that he esteems the soul and holds it dear as the breath of his own life. It is true that he brought it forth out of nothing as he did the rest of creatures, but Holy Scripture, in telling us that it is a breath from his bosom, would explain that he draws it forth with an affection so special and tender, as though breathed from the region of his heart—'*inspiravit*'! Even more, Holy Scripture does not tell us that God produced our soul with his hands as he did our body, nor that he created it by speaking, as with the rest of beings—but by breathing, almost sighing, that we might understand it is as though he had given birth to some most dear conception that had lain in his bosom from all eternity—as though it had issued from the very centre of his Being, like a breath. And that like the inspiration of air which goes to the heart, leaves it but for a single instant and then returns immediately to refresh it again and keep it in life; even so our soul only goes forth from God in order to return. He breathes it forth only to draw it back anew.

It would seem to be a relief to his heart when the soul goes forth from him, yet somehow he is refreshed and consoled when it returns to him again by a loving aspiration.

Oh, if we could know what our soul is to the heart of God! It knows not how to live without him, and he is not satisfied without it. It is incomparably more than respiration is to our heart. Whoever would prevent my breathing would stifle my heart: may I not believe that I do violence to the heart of God, when my soul refuses to follow the divine inspirations that attract it lovingly to repose in his bosom?

Yet with all this we shall not reach the depth of the mystery hidden in the words 'He breathed into his face the breath of life'. I believe they are pregnant with tremendous truths which would be brought forth in our spirits were we capable of understanding them, for they seem to tell us that our soul is a spirit put into us by God, and brought forth by way of *spiration*.

What marvel is this?

Remember that God has only two ways of producing everything within himself. In one he speaks, and he produces his only begotten Son whom we call his Word. In the other he does not speak but he breathes, almost sighs, and produces from his heart, that is his Will, his divine Love which we call the Holy Spirit, and this adorable Spirit is the term and accomplishment of all his interior activities. Considering whether God acts similarly outside of himself, he would seem to have produced all creatures in two ways, by speaking and by breathing. First of all he created all the beings which make up the great universe, and this he did by speaking—'*Fiat lux, fiat firmamentum*' (Gen. 1, 26), and when after everything else he came to create the human soul, it was not by speaking but by breathing. Thus Holy Scripture speaks. Then it adds that this bringing forth of the soul was the term and accomplishment of all the works of God outside himself, after which he rested as if in divine complaisance over so beautiful a work.

Where is there a soul so little enlightened as not to be transported with joy contemplating the wonderful relationship and bond that God has willed to establish between his Spirit and our spirit? The Holy Spirit is a sacred breathing from the heart of God filling him with infinite joy in himself, while our soul is a breathing from the bosom of God causing him complaisance outside himself. The Holy Spirit is the last of the ineffable productions of God within himself, while our soul is the last of all the admirable works of God outside himself. . . .

Translated by C. R.

THE SUFFERING SERVANT

BY

DESMOND SCHLEGEL, O.S.B.



THE author of the Acts of the Apostles tells how one day Philip the deacon was travelling south on the road from Jerusalem to Gaza. He caught up with an Ethiopian eunuch driving along the same way in his chariot, and, as he did so, he overheard him reading aloud to himself the prophecies of Isaias. Philip asked him whether he understood what he was reading, and the Ethiopian replied: 'How could I understand unless someone tells me what it is all about?' He had got as far as: 'He was led away like a sheep to be slaughtered, like a lamb that is dumb before its shearer, he would not open his mouth. He was brought low and all his rights taken away; who shall tell the story of his age? His life is being cut off from the earth.' Said the eunuch: 'Who is the prophet speaking of here? himself, or someone else?' Philip answered by telling him all about Jesus¹.

This incident was the beginning of Christian exegesis on the Servant-Songs: one of the most disputed problems in the history of Old Testament interpretation has always been the identity of the Servant of the Lord in the fifty-third and related chapters of the Book of Isaias.

Early ecclesiastical tradition as well as the majority of commentators, says Père Condamin², were right in identifying the Servant of Yahweh with the Messiah of the gospels, and in considering the four passages in question (42, 1-4; 49, 1-6; 50, 4, 9; 52, 13 - 53, 12) as a direct reference to his work, sufferings, death and universal reign. The oldest commentary is that given by the Targum, which, although written at the beginning of our era, witnesses to Jewish opinion before the time of Christ. In the fourth Song (53, 13 - 53, 12), those verses which refer to the glory of God's Servant are applied to the Messiah, whereas his humiliations and sufferings are made to apply to the people of Israel. Later, a Messianic interpretation of the entire passage gained many Jewish supporters³.

The Christian Fathers and the Liturgies are, from the earliest times, unanimous in considering the Messiah expiating the sins of the world as the hero of this fourth Song; indeed, at all times, an

¹ Acts 8, 26 sqq.

² *Le livre d'Isaïe*, Paris, 1905, p. 344.

³ J. S. Van der Ploeg, *Les Chants du Serviteur de Jahvé*. 1936, p. 2.

individualist interpretation has rallied more defenders than any other. The latest contribution to the literature of the subject comes from the Professor of Hebrew in Bangor University, and it constitutes an exhaustive treatment, complete with bibliography, of all the aspects of the problem⁴. Professor North tells us first of all about the many explanations put forward by Jews and Christians from the beginning until now. He then critically examines the text and the question of authorship of the Servant-Songs. He translates them for us. And he comes to the conclusion that, after all, the Messianic interpretation is still the most satisfactory.

Some recent scholars have not accepted this traditional view because of its apparent artificiality—but this only led them to adopt a pseudo-historical interpretation equally artificial really, whether in terms of an individual, such as Jeremias, or of a community, Israel. As has been said, Professor North's solution is the old one, but yet it has in it something new. 'The Servant is a soteriological, rather than a political, Messianic figure. The Prophet saw reality in a few brief but vivid flashes, and he pictured what he saw, not indeed in a portrait photographically exact, but full and exact enough for Jesus to recognise it as pointing to Himself. . . . May we not then, in the light of the principle of the unity of Scripture, believe that in the purpose of God the Servant-Songs were primarily intended to afford Him guidance?' In his moments of deepest insight the Prophet, under the inspiration of the Holy Spirit, did perceive something of the true nature of God's plan, and his vision found its fulfilment in Jesus.

The unity of Holy Scripture, thus affirmed by Professor North, is a concept familiar to those who strive to live the life of the Church in her liturgy. Moreover how could the Holy Spirit have intended one thing in the prophecy and another in the gospel? Read St Mathew VIII, 16: 'And when evening came, they brought him many persons who were possessed and he cast out the evil spirits with his words, and healed all that were sick, in fulfilment of the word spoken by Isaiah the prophet, He took our infirmities upon himself, and bore our sickness (Isaiah 53, 4)'. Père Lagrange comments on this use of the citation from Isaiah: 'By taking the punishment upon himself, the Servant expiated the crime also; thus could he deliver his brethren from both the one and the other'⁵. Or again in 1 Peter 2, 21, the Apostle tells us that Christ died for us; he who had done no evil thing gave himself up to an unjust judge; he said not a word when they cursed him; he suffered without

⁴ C. R. North, *The Suffering Servant in Deutero-Isaiah*. Oxford, 1948. 15s.

⁵ *Evangile selon Saint Matthieu*. Paris, 1923, p. 169.

a complaint. St Peter goes on in this strain, leaving no doubt in the reader's mind as to his meaning: 'So, on the cross, his own body took the weight of our sins; we were to become dead to our sins, and live for holiness; it was his wounds that healed you' (cf. Isaias 53, 4, 5).

In these Songs, and particularly in the last one, we see our Saviour weighed down by every sort of evil, and, in the end, put to death after an unjust condemnation. Humanly speaking it seemed that all was ended for him, that his work had failed, and that he had hoped vainly in his heavenly Father. From the Man Christ was wrung the anguished cry: 'My God, my God, why hast thou forsaken me?' But, in reality, God so ordered everything that by his death his victory began. Christ is the grain of mustard-seed which after being buried in the ground grows into a tree, a great tree and bearing many branches, the Church⁶.

Man's evil will was the occasion of Christ's suffering, but it was in truth the divine Will which disposed the events that took place. We are often deceived, and at times disconcerted, by appearances. Men are restless, and bestir themselves, but above them divine Providence serenely orders all things unto the end which it has predetermined. St Augustine told the Jews that, unknown to themselves, they fulfilled by their cruelty the Pasch which they still celebrate in ignorance of its real significance⁷. God willed his Son to be crushed by pain because during his passion he would bear and expiate the sins of other men. Christ bore sin in his body, wrote St Hilary, but it was our sin he bore⁸. If he bore the sins of men, he bore too the sufferings which are the wages of sin—our sickness, our pain. His body even underwent, while enduring the appalling torture of crucifixion, the physical disfigurement which the result of intense pain. Certain writers, like Tertullian for instance, insist so much upon this in the light of Isaias 53, that they seem almost oblivious of other inspired passages which speak with equal force of the radiant beauty of the Son of Man⁹. In reality the beauty of God's Son was temporarily hidden from the eyes of men during the Passion, but became once more resplendent after his Resurrection.

The Passion and Death of Christ have the character of a true sacrifice in the strict sense of the word: there is priest, victim and

⁶ See the magnificent sermon, Augustinian in inspiration, of St Caesarius of Arles, ed. Morin, p. 557. Also, St Gregory, *Moral.* XIX, 3.

⁷ *Contra Judaeos*, V.

⁸ *De Trinitate*, X. For the theological difficulties of this passage, see *Summa Theologica*, III, xv, 5.

⁹ *De carne Christi*, *passim*. The teaching of the Schoolmen on this point is the subject of a paper by Padre Ferretti in 'Xenia Thomistica', vol. II. Rome, 1925, pp. 319-333.

immolation of this victim¹⁰. It is not difficult to see that the prophecy presents an exact parallel in this with the drama of Calvary which it foreshadows. The Servant of Yahweh offers himself voluntarily, he does not kill himself, others are the instruments of his death, but he offers his life to his God for his brethren. The Vulgate '*Oblatus est quia ipse voluit*' underlines this notion of a voluntary sacrifice which is warranted by the wording of the original. He died for other men to bring them back to life: '*ut vivificaret populum suum*'.

But the Innocent Man, bowed under so great misery, will receive a splendid reward. After his Resurrection he will be raised up, glorified. And not he alone will triumph: 'that Lamb will clothe us truly in his coat of wool, and lead us into the dwelling-place of eternal salvation'¹¹.

We who live under the new Economy, who have seen the Desired of the Nations and who know him, are in a position to understand the ancient Scriptures with a clearness far surpassing anything possible to the people of the old Covenant. We walk still in darkness, it is true, but we walk guided by the Torch which goes on before. Our Torch is the One to whom David prayed: 'In thy light we shall see light'; who said of himself: 'I am the light of the world'; whom Tertullian, in a supreme flash of genius, calls: '*Illuminator antiquitatum*'.¹²



EDITH STEIN

PHILOSOPHER, CARMELITE AND MARTYR

BY

DONALD NICHOLL



THE 'Science of the Cross' could never be an easy discipline, for each stage of learning brings us face to face with a demand which seems more impossible than the last. One of these lessons is repeated so insistently and frequently that we should become weary of it, did we not acknowledge in the depths of our heart that we had never really learnt it; it is that which teaches us our uselessness. There are always a certain number of ardent souls who surrender themselves so fervently to the 'Science

¹⁰ *Summa Theol.* III, xlviii, 3.

¹¹ St Ambrose, *De Abraham* II, viii, 52.

¹² *Adversus Marcionem*, IV, 40.

of the Cross' that their own uselessness is quickly made clear to them; they gladly give back their whole personality and their gifts to God, confident that he will use them in his good time and in his way; faced with the choice of 'all or nothing' they choose nothingness and receive all. Two such heroes of the spiritual life were Père Jacques de Jésus, a French Carmelite, and Sister Teresa Benedicta of the Cross, a Carmelite from Regina Pacis Carmel in Cologne, stories of whose martyrdom, movingly told by members of their communities, have now been published.¹

Neither Père Jacques nor Sister Teresa was lacking in natural gifts, Père Jacques being a brilliant teacher and preacher before abandoning his apostolate as a secular priest for the silence of Carmel, while Sister Teresa had been well known in philosophical circles throughout the world as Edith Stein, as the friend and assistant of Husserl, the great phenomenologist. There must have been much shaking of heads amongst the friends of these two striking personalities at such a burying of talents, so many qualities which the world needed being hid in the useless desert of Carmel; in human eyes, reading through these books, as they watch Père Jacques and Sister Teresa offering their lives in sacrifice as they see the hand of God sweep down to accept their offerings from the holocaust of the Nazi concentration camps, as they obscurely perceive the radiance of Christ, crucified in his brother and sister from Carmel, even a limited human vision can recognise how God used Père Jacques and Sister Teresa in his good time, and in his own way. Like great mountains, sensed rather than plainly observed, through the mists, their rock-like achievements overshadow the principalities and powers of this world, but the mist never clears entirely and, in the end, one is left wrapt in the mystery of it all. Vaguely one knows it to be the mystery of Israel; Père Jacques was arrested by the Gestapo for sheltering Jewish boys; Sister Teresa, who had deliberately offered up her life for the conversion of the Jews, was herself of Jewish race. Only to the company of the blessed is the connection between their fates intelligible, and for the present we must rest content with telling the straightforward story of Sister Teresa.

Breslau was the home of the Stein family, a family rooted in strict observance of the Jewish faith, whose members were devoted to each other with the traditional steadfastness of that people. Covering the walls of their rooms and hanging in the large hall

¹ Père Jacques de Jésus, Martyr de la Charité. By Philippe de la Trinité. (Etudes Carmélitaines). Edith Stein—St Teresa Renata de Spiritu Sancto. (Glock und Lutz Verlag).

were pictures illustrating Biblical scenes, a constant reminder to the young Edith of Israel's bitter destiny; but the impressionable girl did not need to look around the walls in order to appreciate her racial heritage, for a living image of that tradition was beside her all the time in the person of her mother. Widow Stein never spared herself in the effort to provide for her large family, and single-handed she managed the timber business which had been her husband's; it was this business which enabled her to give all her children a first-class education, and it is to their credit that they repaid her devotion with a devotion of their own in later years.

A first-class education was the only kind of education to satisfy Edith's eager and enquiring mind since she seems to have been something of an infant prodigy, if we may judge by the stories of how her uncles and aunts at family gatherings used to try to trip her up on literary questions when she was only five. It was no use their pretending that Goethe wrote *Maria Stuart*; any baby knew that it was Schiller! School-days brought out one trait in her character which frequently marks the early years of those who subsequently find their vocation on Carmel; she was full of ambition, she could never be content with anything lower than first place and she worked for that place with determination and even obstinacy. It was 'all or nothing' for her, just as it was for St Thérèse of Lisieux, for Sister Elizabeth of the Trinity or for Père Jacques, all of whom conquered their obstinate wills only by hard fighting. Carmel has no room for mediocrities.

By the time that she was twenty-one, in the year 1912, Edith appeared to have liberated herself from her unquestioningly orthodox home atmosphere, as we see from her statement to her student friends that she had never been anything but an atheist; in view of her later work on 'woman's vocation' it is perhaps not irrelevant to point out that this avowed atheism went hand-in-hand with an equally resolute feminism; there was a common note of revolt. But God seems to enjoy an occasional revolt, for he led Edith in 1912 to study philosophy under Husserl at Göttingen. The determined young atheist and feminist walked straight into a company of philosophers, the phenomenological school, which has given notable names to the Catholic Church in Germany. Included in this circle were Hans Lipps, Adolf Reinach, Koyré, Hedwig Conrad-Martius, Dietrich von Hildebrand, Hamburger and Erika Gathe; most of them were Jews and many of them became Catholics. Even among this distinguished circle Edith Stein's philosophical ability was so outstanding that when Husserl in 1916 was called to the Chair of Philosophy in Freiburg he asked her to go with him as his assistant; she joined

Husserl at Freiburg after two years of voluntary service with the wounded in the war-hospitals.

As yet there was no indication of her future vocation, and when friends asked her whether she had prayed during this period, she replied, 'My longing for the Truth was my only prayer'. An answer to this ardent prayer was soon to come, however, towards the end of a holiday with her friend, Frau Conrad-Martius; as Edith was getting ready to depart her friend led her across to the bookshelves and told her to take any book she wished. 'Choosing quite haphazardly I took out a bulky volume entitled, *The Autobiography of Saint Teresa of Avila*. When I began to read it I became so absorbed in it that I never stopped until I reached the end. As I shut the book I said to myself, "that is the Truth".'

The grey dawn was already breaking, but Edith scarcely noticed it. God's hand was upon her and she did not try to escape. In the morning she went into the town to buy two things, a Catholic catechism and a Missal. These she studied until she had mastered their contents, and then, for the first time, she went into a Catholic church, the parish church of Bergzabern, to assist at Holy Mass. 'None of it was strange to me; thanks to my previous reading I understood even the smallest details of the ceremony. A venerable old priest went up to the altar and devoutly celebrated the Holy Sacrifice. After Mass I waited for the priest to finish his thanksgiving and then followed him to the presbytery to ask him for Holy Baptism. He looked at me in astonishment, replying that some preparation was necessary before anyone could be received into the Church. "How long have you been under instruction, and who is doing it?" All that I could say was, "Please ask me some questions, your reverence, to test me".' The theological conversation which followed left the good priest amazed at the working of God's grace in Edith's soul, and all that remained was to fix a date for the baptism. After spending the whole of the previous night in prayer the overjoyed catechumen was baptised on the feast of the Circumcision and on the same day received the Holy Eucharist, which was to be her daily bread from now on.

Exiles that we are, our joy on earth is always mingled with sorrow. Edith Stein's conversion was no exception to this rule; for the lonely widow in Breslau it was a dark day. Realising that to tell her mother by letter would only increase her suffering Edith took the train to Breslau; she went home and knelt before her mother. Looking straight into her eyes she said gently, 'Mother, I am a Catholic'. Never before had her daughter seen this strong old woman weep, but she wept now; of all calamities this was the

worst, that one of her children should desert their ancestral faith. Tears also ran down Edith's cheeks and one may indeed say that neither of them ceased to weep for the other during the rest of their days. The sorrow which they caused to each other was never overcome on this side of the grave, but a striking incident years later gives ground for believing that God looked with favour upon their common sacrifice. It occurred in 1936 on the feast of the Exaltation of the Cross; this is a day in Carmel when the great fast begins and when the Sisters renew their vows; after Sister Teresa had done so, along with the rest of the community, she said to one of the other Sisters, 'Whilst I was in my place waiting to renew my vows my mother was beside me. I distinctly felt her presence.' On the same day a telegram was received announcing that Frau Stein was dead; she had died in the same hour that her daughter was renewing her vows.

But this is to anticipate, for Edith Stein had still to live another eleven years in the world before she found her home in Carmel. Not that her vision failed to discern the Carmelite Order as her final goal; from the first she had it in mind, but God was preparing a rich dowry for her to take with her when she came to marry Christ; for eleven years she was like an industrious bee collecting experience both of the world and of the Church, experience which included an intimate acquaintance with the foremost philosophers in Europe, a strong draught of worldly fame and, on the Church's side, a firm friendship both with the Benedictines at Beuron and the Dominican Sisters at St Magdalena in Speyer. It was as if God had chosen her person for distilling all that is noblest in the world's history. She was a member of his chosen people, she had been baptised into Christ, celebrating the Church's great feasts with the Beuron community had moulded her liturgical life and her profound studies upon modern philosophers had been fertilised by her discovery of St Thomas Aquinas.

Industrious she may have been, she never made a noise about it. During the eight years following her conversion she lived with the Dominican nuns at St Magdalena, almost like a nun herself; the community provided her with a quiet, modest room and her meals, in return for which she taught in their school. But she gave more than her intellectual gifts to the community, she was even an inspiration to them in their religious life; always to be seen kneeling in chapel before anyone else in the morning, glad if she could assist at two or three Masses, ascetic in the highest degree, this frail young woman seems to have found a deep-seated joy in the Dominican atmosphere. Nor is that surprising, since the Order's motto is

'Veritas' and she had consecrated her own life to truth; it was equally fitting that her first large work as a Catholic, her translation of St Thomas's *De Veritate*, should have been produced in the solitude and peace of this convent in Speyer. Her method of working—and of praying—is perhaps best illustrated by a quotation from Maria Schäfer, who was helping her to correct the proofs of the book, 'We used to sit side by side at the desk in her little room. Whenever any difficulties suggested themselves to my mind she was only too eager to answer them. And how clear the answers always were! On the desk lay an old, hand-carved crucifix, which caught my gaze over and over again—or was my attention fixed upon it by the loving glances which Edith Stein used to direct towards it from time to time?'

The overwhelming praise which greeted the translation (Mgr Grabmann and Fr Przywara were two of the most enthusiastic in their praise) was but a prelude to a whole series of successful essays and lectures on Edith's part. Whether lecturing on 'woman's vocation' in Zurich or dominating the Thomist Congress on phenomenology, or contributing essays on prayer to a Benedictine monthly, her efforts were hailed with delight by German Catholics, and it was only her humility which prevented the loss of her integrity through these successes. Yet the danger was small, because the young philosopher had already begun to prepare for Carmel; she had chosen the way of nothingness where 'even the very skin' is left behind for Christ.

It was the coming-to-power of the Nazis and their persecution of her people which eventually determined Edith to seek her way of the Cross in Regina Pacis Convent, Cologne. Let her describe how she made up her mind, after she had been relieved of her post at Munster because she was non-Aryan. 'I spoke to my Saviour and told him that I knew it was his Cross which was now being laid upon the Jewish people. Most of them would not understand this, but those who did understand it had to take it upon their own shoulders, voluntarily in the name of the whole people. That is what I wanted to do, and all I asked was to be shown how. When I came to the end of my prayer I had an interior conviction that I had been heard. But how I was to carry the Cross I did not know.' Some three months later Edith was seeking admittance to Regina Pacis. The process of admitting her was not without amusement since one of the things which she had to do, as she stood on one side of the grille and the community on the other, was to sing a little song. This she did somewhat nervously, saying immediately afterwards that it had been harder for her than lecturing in front of one

thousand men. The remark was lost upon the good Sisters who had never heard of Dr Edith Stein, and their next question was, 'Can she sew nicely?' As it turned out, Dr Stein could not!

To an outsider it would seem as though Sister Teresa can scarcely have found Carmel very different from the kind of life which she had been living in the world, and yet there was one change at least which is equally obvious both from her novice-mistress's account and from comparing her photographs before and after her entry. Sister Teresa had tapped a source of happiness which Edith Stein had never quite discovered; now she is gay, she laughs until the tears run down her cheeks, the world has taken on a new transparency. Nor is the reason far to seek: in the world she had starved herself of food and sleep and had slaved away at her work, but she did so of her own free will; now she is under obedience to sleep sufficiently, to eat enough and to take recreation, in everything doing God's will, and not her own. It is a lesson for those who are trying to follow their spiritual calling outside the cloister.

For the next five years Sister Teresa continued her work at Regina Pacis until the threat from the Nazis drove her to the Carmel at Echt in Holland. During all this time her superiors allowed her to carry on with her philosophical writing and she managed to complete her great treatise on 'Eternal and Finite Being', though the anti-Jewish laws at the last moment prevented it from being published. At Echt she was able to devote herself to what promises to be the crown of all her work, 'The Science of the Cross', a meditation in which the lessons learnt from St Thomas and St John of the Cross are interwoven with the lessons of her own deep sufferings. 'Sister Teresa applied herself to this work whole-heartedly as if she had some kind of premonition', which may well have been the case since she was still writing the last few pages on 2nd August, 1942, when the Gestapo came to arrest her.

The moving incidents which occurred during these days when she and her sister (who had also been received into the Church and was living at Echt) were transported to the gas-chambers of the East are too precious to be roughly summarised here. In her cell the Echt Carmelites came across a holy picture on the back of which Sister Teresa had written a beautiful poem, entitled, 'Surrender'; it expresses her longing to surrender her life for the conversion of her people. No other commentary upon it, or upon her whole life, could surpass the few lines she wrote to her Prioress as she awaited the end. 'I am full of joy. We can only learn the "Scientia Crucis" if we feel the Cross in ourselves. From the very first I have realised this, and with all my heart I have said, "*Ave Crux, spes unica!*".'

CHRISTIAN PERFECTION

A few months ago we promised to provide some regular contributions for religious men and women. It has proved a surprisingly difficult task to discover writers willing to undertake this responsible work. However we are fortunate to have secured from the posthumous papers of the late Very Reverend Father Austin Barker, O.P., S.T.M., a profound and thorough treatment of the foundation of religious life. In his essay on obedience the author, who was Professor of Metaphysics at the English Dominican House of Philosophy, takes the opportunity of showing the natural basis for the complete self-dedication of the vow of obedience, so that his words do in fact provide wholesome doctrine for all readers, be they lay or religious. But the final chapters which, as we are publishing the essay serially, will only appear in *THE LIFE OF THE SPIRIT* after several months, are concerned more exclusively with the vow of obedience and its implications. We publish below Father Barker's introduction to his essay under the title which he gave to the whole work.

THE EDITOR

THE HUMAN BASIS OF CHRISTIAN PERFECTION

INTRODUCTORY

BY

AUSTIN BARKER, O.P.



THE subject matter of this essay, in so far as it is concerned with what is called the Obediential Potency, naturally finds no exact place within a course of philosophy properly so-called, when later the student proceeds into formal theology, the divine science, it is customarily assumed that the matter has been already sufficiently studied in the preliminaries to theology. It

finds its right place within the Science of fundamental theology, or Apologetics, which deals with the *Praeambula Fidei*, the motives of credibility and similar material. Sometimes, however, its central importance fails to receive adequate attention, and its essential significance, while not being entirely overlooked, rarely obtains the emphasis which is its due. The following pages are intended briefly to co-relate it with the growth of divine action in the soul, and to suggest that the endowment of divine grace progressively proceeds in correspondence with the development of the obediential capacity.

In regard to any movement of God within man beyond the natural human measure, there must be recognised either implicitly or explicitly some native principle of receptivity. If the human being

can be raised up by divine movement to any supernatural activities whether of mind or will, this can only be in so far as there must exist in man what we may call in the most general terms, a capacity to be inspired. The saint and the prophet are understood as beings whose achievements transcend the limitations of their mere human reason. And a certain analogy can be drawn between these and the poet or the hero. The true poet, as much as the saint, will look back upon some product of his pen, and readily affirm that while indeed it did proceed from him, it certainly proceeded from something greater than, and beyond, himself. He may speak of a spirit who moved him, or the gods or muse who inspired him; or more wisely, he will attempt no explanations and remain dumb. But the truer poet he is, the less credit will he take to himself for the poem or the work or wonder that came from his hands. He will be at no pains to explain how it was done; he will hardly know. The right use of his tools will be quite familiar to him; but sometimes, somehow, a rare song, something unique and universal will be thrown off, and looking back upon it, he will wonder how it was done, he will boldly call it inspired, and he will wisely leave it at that.

The saint will be less concerned with what he has done than with Christ present to whom all credit for all is due. And the saint, in ascribing credit to God (like the true poet who credits his best work to the muse), is judging rightly; or so it is the purpose of this essay to show. We are all generally agreed that the heroic in life and deed does historically occur, and we shall be mindful of the martyrs enduring death for their faith with an immovable fortitude, or of saints like Vincent de Paul or the Curé of Ars spending their mortal days in supreme self-sacrifice for the gain of others; or of genius in life like that of St Louis, or in thought like St Thomas Aquinas, or in missionary zeal like St Francis Xavier. Or again, in what we shall call a different order, we may have in mind some genius in poetry like a Dante; or in painting like Cimabue; or in sculpture like Michael Angelo. With artists such as these this essay is not directly concerned, though the mind is instinctively drawn to see a certain analogy between their best works and the supernatural lives of the saints. But in contrasting the histories of St Teresa of Avila and St Catherine of Siena, or the life of St Pius V with that of St John of the Cross, it will be admitted in all such cases that there is surely genius in action and in thought. By that we shall mean the play of the divine within men and women of our mortal kind. Yet, furthermore, while such figures in history have by their canonisation and public influence received renown among men, and their life-stories serve always as examples in which the

practice of docility and receptivity can be best considered, nevertheless it must be borne in mind that this same principle of receptivity is to be found in play whenever men are actuated and guided by divine grace. In the daily life familiar to us all, we are made frequently aware of the unfamed, unpublished faith practised by simple, loyal, devout Catholics, exercising trust and a supernatural hope in God within circumstances which to human reason look hopeless enough, living lives of heroic charity, for no mortal return, but from an eternal and sublime good-will. This conduct or behaviour we necessarily admire, we praise it when we see it, and we regret when we ourselves as individuals do not rise to it; but there is undoubtedly an instinct in man to marvel at such things, the tireless perseverance in pursuit of an ideal, or the heroic patience of the poor.

How then do these achievements occur? Are such things an offence to human reason? If not an offence to the mind, are they in mere accordance with sound judgment, and therefore to be credited simply to the human agents from whom they proceed? Or if they do appear somehow to extend beyond the reach of human reason, must they be attributed to the power of God at play within the soul? And how can such things be? If God does move the Saints with superhuman activity, do they remain free agents and intelligent under such movement? Is there within them naturally any one principle upon which divine action can so build and grow that while the action remains theirs, it is still more to be ascribed to the Creator whose grace moves them to these achievements? These are the obvious questions arising from the facts we have named, questions to which the following essay is an endeavour to give clear and intelligible answers. But it must be seen that a covering answer must deal firstly with the general problem in its essential principles, before being applied to the particular human activities in which the essential principles will be verified. The general problem will need to consider the customary antithesis suggested in the terms *natural* and *supernatural*, marking what is implied by these terms, and indicating the basis upon which their legitimacy rests. It will consider a Providential activity of God intervening within the life of man, disclosing destinies of life and motives of behaviour which human reason itself could not discover or attempt. It will need so to correlate these two apparently antithetic terms, as to preserve the identity of each, to safeguard the nature of each, and to show them not so much antithetic as mutually complementary.

From one point of view at least their mutual relation might be analogous to that between the ancient and the new Covenants, a

relation definitely indicated when Christ said: 'I am come not to destroy the law, but to fulfil'; yet analogous only, and in one similitude only, for both Old and New Law were by definition progressive parts of the same divine intervention which the advent of the Messiah completed, the earlier one prophetic and promisory of the later one in fulfilment; whereas in the correlatives we have here in mind, we have no reason to assume that the one is prophetic of the other, or that the second is a fulfilment of the first. Therefore the material first to be discussed is the distinction of two areas or spheres of action, a human and a divine, from which we may perceive means how man, from an order of activity and fulfilment conforming with his nature, might be raised up by God to an end and mode of activity to which his nature can make no positive claim. Proceeding in this way, we shall need to point out that such an intervention could find within our human nature a certain ledge, as one might say, upon which to rest, and from it to grow or develop without repudiating or depreciating the subject within which it acts. If this primary analysis can be substantiated and verified, it will be possible subsequently to appreciate its application in the sphere of the miraculous, in the difficult problem of obedience, and in the respective references of the human reason to divine revelation, and of human love with charity. In the result there will be seen an order and harmony which are so far from offending the intellectual nature of man that they completely satisfy and fulfil it. Human reason is a true norm, measuring the truths correlative with its nature. If divine truths and supernatural life are offered to it by God, it is reasonable for the human mind to accept that endowment; and the supernatural conditions under which they are given are such as the mind might reasonably expect and can always in strict reason defend. Particular difficulties such as the common and superficial objection to mortification, are easily solved in the light of the broad principle and are rightly passed over in the terms of this essay. Lastly, the fuller development and final perfection of the divine movement in the soul, under the play of the sevenfold Spirit of God through the life of charity, will be found in conformity with the natural aspirations of the soul, and the exact way to its divine destiny.

RELIGIOUS LIFE

BY

TERENCE NETHERWAY, O.P.



RELIGIOUS life is the genuine and wholehearted dedication of man to the love and service of God. In taking vows of religion there is implied a recognition and realisation of the infinitely great and good God, the fountain and source of all goodness, together with an appreciation of our Lord's love in dwelling among us and planning to have certain creatures associated with him for his own great ends and the vast needs of souls. Thus to dedicate our life to God in the following of Christ is not a decision man makes entirely of himself, no matter how much he may be enamoured with the ideal. 'It was not you that chose me, it was I that chose you' (Jn. 15, 16), our Lord told the apostles, thereby signifying that it is for God to choose whomsoever he will. Yet although the initial choice of invitation is from God, it is for us to accept, to acknowledge that call, that divine beckoning. When he has chosen us, we in turn must choose him and choose him alone, choose him to the exclusion of all else. God loves us, then we love him. Love is productive and creative, and in loving us God gives us life, natural and supernatural. But love is also unitive, is mutual self-giving. God gives himself to us, then we give ourselves to him. God works with us, and we with him. 'Whatever request you make of the Father in my name, I will grant' (Jn. 14, 14). The limits of our power when we work in Christ's name are unlimited. Have not the saints raised the dead to life? If we work with God, God works with us.

Yet to choose God, to give all to God, to work with God is a difficult thing. In fact it is so difficult that without his grace we could not make the choice. With his grace the task becomes possible, for can we not do all things in him who strengthens us? But being possible does not make a thing easy, and on that point we must never delude ourselves. It is hard to give up all the good things in life, to sever ourselves from them, to cut them off from us completely. At the outset it may perhaps seem more or less easy, for we are buoyed up by God's grace, and further buoyed up by our own enthusiasm which will sweep us along and carry us far. Perhaps in the beginning (and this is particularly true of the young) there may not be full realisation of the sacrifice that is being made. It is not wholly appreciated what is meant and implied in the surrender of all things of earth, of all attachment to them for the love of God.

For the things surrendered by vow are things desirable in them-

selves. It can happen sometimes, in moments of fervour or zeal, that the religious is inclined to despise the things given up. But that is entirely a wrong attitude, savouring somewhat of Manichaeism. Would we dare offer God what is worthless and useless? But in their very excellence, in the quality that attracts us to them and makes them so desirable, there is danger. The danger lies, however, not so much in them as in ourselves. It is, after all, difficult to love a human being and at the same time to be moderate in that love. It is difficult to follow one's own will and judgment in a way that is virtuous. Do we not, and frequently to our cost, mistake and approve the apparent for the real, the shadow for the substance?

Human nature is very frail, and naturally leans and gravitates towards things of earth. The possession and holding of what is renounced by vows, bind the soul, as a rule, more than ever to earth. The soul becomes engrossed and is stifled, so that unvowed our eyes are fixed upon this world rather than upon God. Thus it is the purpose of vows to cut off and free from all the dangers attached to the possession of worldly goods, goods of human love, of our own will and judgment. There is an exchange of inheritance, from the treasure that can be stolen, ruined and destroyed for the treasure that none can corrupt, that none can diminish nor take away. 'Where your treasure-house is there your heart is too' (Mtt. 6, 21), and the heart, the desires and affections are by vow in God's good keeping. By the vows man cleaves unshaken, unshakeable to God. The house of the religious is the house of God, built on rock not on shifting and treacherous sands of avarice, lust and egoism. And the vows constitute the religious the inmate of that house, for they are the means whereby the religious is built into, bonded into God. The vows are not the end attained. God is the end. The vows are the means. The things forbidden by the vows are in themselves desirable; yet by cutting himself adrift from them man takes the very best means of turning himself wholly to God. Vows are taken not for their own sake, but for the love of God. Since all love is preference, the religious is the one who prefers God and his divine love to all things else in the world.

In other words the religious is he who dedicates his life to the service and love of God. Technically he is now the servant, the *servitor*, the slave of God, abandoning rights natural to him for the sake of God's service. The religious is he who has dared with the daring that springs from a magnanimity not foolhardiness, with the courage that comes from love not fear, to lay hold of God, to plight himself eternally to God. By vows man is established in the religious state. Now a state always implies freedom or bondage;

there is also implied reference to a bond of obligation. Thus the state of the Christian life is that whereby men are united by one common profession of faith, under one head, and are ordained to heaven by fitting means. Thus in the state of Christian life we find a certain stability, the stability of the Church, of baptism, stability due to the unchangeableness of faith, together with the aids to perseverance. Hence it is that a state is a condition of life conatural to man, with fixity or permanence.

Now of states that are contrary and opposite you will find in one an obligation that is absent in the other. Thus there is the state of sin, which implies an obligation to sin, for one sin makes for another sin, and man cannot of himself rise from sin. The opposite to the state of sin is the state of justice, wherein man is no longer bounded by sin, and free from sin can render to God and his fellow men their due. A state, therefore, always connotes freedom or bondage. Freedom or bondage implies that the person of a man belongs to himself or another (*sui juris vel alieni*), and this not in a changeable but in a permanent way. Permanent, be it repeated, because freedom is natural to man, and thus a difficult thing to throw off, which gives it its fixity. Hence we maintain that the Religious State is one of bondage, of divine bondage, of subjection from a permanent cause, God himself. In this manner is it distinguished from the Lay State, which is one of freedom from such bondage. A layman is not linked to God as is the religious. It is St Thomas who describes the religious as '*illi qui se totaliter mancipant divino servitio*' (II-II 186, 1), those, namely, who wholly handcuff or shackle themselves to the serving of God.

But the secular, even if he is free on the one hand, is in another manner bound. If he is a cleric, he is in a state of bondage, for he is dedicated to God's ministry. If he be a layman he is free from that bond only to be tied to another, e.g. to matrimony, for wedlock is a state of bondage rooted in a permanent cause, viz. the mutual contract which is indissoluble. But of all states, of all forms of bondage, the religious life is the happiest, is paradoxically the freest. The freest because religious life is not the losing but rather the finding of freedom, is the state of liberty *par excellence*. Thus St Thomas (II-II 84, 4 ad 1): 'Even as one's liberty is not lessened because one is unable to sin, so, too, the necessity resulting from a will firmly fixed to good does not lessen liberty, as is clear in God and the saints. Such is the necessity implied by a vow, bearing a certain resemblance to the permanence of the blessed. Hence Augustine says, "Happy the necessity that compels us to do the better things"'. The religious is indeed the one '*qui optimam*

partem elegit', who has chosen not just the good, nor the better, but the best. *Et non auferetur ab ea*: and none can separate him from it, nought can come between the soul and God.

Surely that is the end of all our striving. Permanence and stability, worthy characteristics as they are, are not the end of religious life, but the means or rather the necessary conditions for the attainment of the end. The purpose, the reason why of religious vocation is that man might be oned with God. Union with God is the ideal, the target and end of religious life. Now a thing is said to be perfect insofar as it attains its special end, and the special or proper end is the last perfection of a thing. The special end of anything is that for which it is made or created. As regards man, his perfection is to be united to God. To be in reality and truth united to God, this is purpose of his creation. In the measure of his union with God, man fulfils his purpose whilst on earth. When he is united to God in heaven, man attains his ultimate end or perfection.

Perfection, however, is twofold essential and accidental. Essential perfection consists principally in loving God, and secondarily in loving our fellow men; both of which fall under the divine precept relating to charity. And how is this essential perfection to be distinguished from accidental perfection? In this wise, that the love of God which is necessary to essential perfection is such as to exclude all that is contrary to the habit of charity. In other words we are essentially perfect when we are not in mortal sin, for it is only mortal sin that expels charity from the soul. 'The lowest degree of divine love is to love nothing more than God, or contrary to God, or equally with God' (II-II 184, 4 ad 2). Thus essential perfection consists in keeping the commandments; by rebelling against those laws man rejects God's love.

Yet even though man be essentially perfect, it does not follow he is wholly perfect. A newly born babe is essentially man, yet it would be foolish to imagine he had reached the full stature of manhood, the full development and perfection of his nature. This is the example St Thomas chooses, when he states: 'Just as man has a certain perfection of his nature as soon as he is born, which perfection belongs to the very essence of his species, while there is another perfection which he acquires by growth, so again there is a perfection of charity which belongs to the very essence of charity, namely that man love God above all things, and love nothing contrary to God; whilst there is another perfection of charity even in this life, whereto man attains by a kind of spiritual growth, for instance when he refrains even from lawful things, in order more freely to give himself to the service of God' (II-II 184, 3 ad 3).

In fact the surrender of these lawful things constitutes man in accidental perfection, and such is attained by those who follow our Lord by way of the counsels. For accidental perfection implies the removal not of what is contrary to the habit of the love of God (i.e. mortal sin), but the removal of what is contrary to acts of the love of God, and which things in themselves are not opposed to the habit of love of God. Such hindrances are marriage, the occupation with worldly business, being our own masters, and such like. This then is what distinguishes the Christian life from the religious life: that the Christian life obliges to the essence of charity, which is attained through the keeping of the precepts; the religious life obliges not only to the essence but to the perfection of charity.

But can anyone be perfect in this life? The perfect, we said, is that to which nothing is wanting. As regards charity we see there can be a threefold perfection (II-II 24, 8): (i) wholly both on the part of the lover and that which is loved, in as much as the object loved is lovable. But it is God whom we love, and since he is lovable without measure, infinitely lovable, it is impossible for us finite creatures to love him to this degree. (ii) So to love wholly on the part of the lover that all power of love actually tends to God, '*quando quis diligit tantum quantum potes . . . sic quod totum cor hominis actualiter semper feratur in Deum*'. Only in heaven can we satisfy the longings of our hearts to this extent. (iii) Not wholly and absolutely on the part of the lover, nor wholly and absolutely on the part of him who is loved; but insofar as all things are excluded which prevent the movement of love towards God. And this stage is made possible in our present life.

It is rendered even more possible when not only what is contrary to charity, viz. mortal sin, is excluded, but in addition everything that hinders the soul from being wholly directed and centred in God. 'Accordingly', summarises St Thomas (II-II 184, 4), 'strictly speaking, one is said to be in a state of perfection, not through having the act of perfect love, but through binding oneself in perpetuity and with a certain solemnity to those things that pertain to perfection'. Does that mean that only religious can be perfect, that perfection is not to be sought nor can be found outside the cloister? On the contrary, 'nothing hinders some from being perfect without being in the state of perfection, and some in the state of perfection without being perfect' (*loc. cit.*). The obligation arising from his being in a state of perfection binds the religious to strive for perfection. God in his infinite loving kindness does not ask man to do or attempt that which exceeds the bounds of possibility. That no religious is bound to be perfect, though he is obliged to strive

for perfection is due to the weakness of human nature. Despite having surrendered, and willingly, certain and good things for the greater love of God, owing to weakness man cannot help sometimes hankering after these very same things.

The end of the Christian life as such is the same as that of the religious, *viz.* perfect union with God through love. The means offered to reach that perfection are the precepts, which give the essence, and the counsels which give the perfection of the essence. Although absolutely speaking a man living in the world, who is married, endowed with worldly possessions and is his own master, can attain the perfection of charity, nevertheless this ideal becomes more feasible when life is governed by and centred in the counsels. For the layman there are so many hindrances, so many distractions, so many preoccupations which, while not contrary to the love of God, are definitely handicaps to progress in that love. The religious, on the other hand, by taking vows frees himself from these snares. At a single stroke he cuts off all these impediments, so that there should remain nothing to prevent his direct progress towards God.

Religious life is a holocaust, a great sacrifice for God's love of the things towards which human nature has so great an attraction. Even so, more is asked and required, compared to which the leaving of possessions, of home and family is a simple and easy affair. 'Perhaps it is not burdensome for a man to give up what he has, but it is extremely difficult to abandon himself. To hand over what one has is a trifle, but to surrender what one is is very great'¹ Yet is it this abandonment of himself that is the goal to which a religious strives. His life is one of continual penance and suffering, self-denial and self-abasement; and it is so lived not because penance and suffering are in themselves desirable, but because through these means he can attain to that greater love of God which God demands.

Commenting on Ps. 32 St Augustine says (Ennar. 2, 16): 'Lift up your hearts then to him: do not give way to despair: do not say, "Oh, that is beyond me" . . . if you want God you can have him. For even before you wanted him, he drew nigh to you; and when you turned your back on him, he beckoned you; and though when at length you did turn to him he terrified you, yet when in your terror you confessed your sins he filled you with consolation. He who has given you everything. . . . He is keeping in reserve for you something which he does not give save to you. What is it that he is reserving for you? Himself!'

¹ *Fortasse laboriosum non est homini relinquere sua, sed valde laboriosum est relinquere semetipsum. Minus quippe est abnegare quod habet, valde autem multum est abnegare quod est.* St Gregory (cf. Roman Breviary, Comm. MM., less. viii).

CORRESPONDENCE

'The Foot of the Ladder'

To the Editor, LIFE OF THE SPIRIT.

Sir.—Your anonymous correspondent certainly intends to give Catholics a jolt. I cannot see that cramming one's day with all the exercises mentioned by him is going to do much good. It is sheer multiplicity, the bane of the spiritual life.

Your correspondent gives his whole case away by stating that the wonderful folk he has in mind have no idea of contemplation—up and doing is the order. Now, any action which does not proceed from close union with our Lord, or contemplation, is utterly futile. No time is apparently to be allowed for silent adoration. The duties of our state of life are, presumably, not taken into account. How different is De Caussade, who tells us we are sanctified by the duty given us at the present moment, which, if we take to be the will of God, becomes the sacrament of the present moment.

His references to fasting are, too, impracticable. The author of the *Cloud of Unknowing* and other holy writers tell us we should try to keep our health and eat the food necessary for us. How wise and moderate is the Holy Father, who has reimposed such a modified rule of fasting on the faithful. But, I suppose, there must be 'wise' people in the world who think they know better than his Holiness. No, your correspondent ignores the duties of a responsible married man towards his family, i.e. that he should keep his strength and health to fulfil his work in the world which God has given him to do. In his *Devout Life* St Francis de Sales has some sensible things to say about fasting. (So, material clods, take heart!)

Now for the constructive side of the question. Surely we tertiaries could be useful in the great mission in the coming summer. We all have, or should have, a good knowledge of our Faith. Why, then, could we not be catechists, and help to instruct converts, children, etc., and to assist the often overworked parish priests, thus showing the true Dominican spirit by passing on the results of our studies to others. Here, in the Dominican Order, is the material for apostolic work, and there would be no need for 'freak' societies. Also, our Order being contemplative, our action would follow our contemplation, and above all, as Dominicans, *we should know we have a vocation for the job*. So here we are, take us.—Yours, etc.,

AUGUSTINE, T.O.S.D.



ERRATA

The Editor very much regrets the following obvious errata in the April number of LIFE OF THE SPIRIT:

p. 455: The opening quotation of the article should read *Radicati et fundati in caritate*.

p. 470, line 10: read 'Marin-Sola'.

REVIEWS

OUR ETERNAL VOCATION. By a Carmelite Nun. (Sands; 7s. 6d.)

Many readers who have no time to study the works of De Caussade or of St John of the Cross will welcome this practical little book, and even those who are familiar with the classics of the spiritual life will value this application of eternal truths to everyday problems.

The author's former book, *God and Rosanne*, was intended chiefly for postulants and novices, but this book is for everyone. It is a treatise on 'how to live', based on the sure way of St Thérèse of Lisieux: how to live in time, in relation to eternity. As the author tells us: 'In setting out on any journey, the great thing is to know beforehand precisely where one is going' (p. 45), and, having considered the goal, she then discusses the difficulties and demands of the undertaking. 'Holiness' is 'a debt which we owe not only to God, but also to the whole world' (p. 38); the success of the 'lantern-bearers' (p. 12 & passim) depends more on what they *are* than on what they *do*; full use must be made of the means of grace for there will be danger of self-deception and need for sincerity, for holding fast to the true standard of values, and, above all, there will be the need to know how to turn the daily, hourly trials into many stepping-stones on the way.

The chapters on religious life in the Cloister show wide and varied experience; they are characterised by a quiet humour and a generous measure of Teresian commonsense. In writing of the contemplative life in particular, the author stresses its apostolic and intercessory value; she also includes three pages on the spirit of Carmel which will be treasured by all who love the Order. Though parts of the earlier sections of the book sometimes fail to hold the attention of the reader, the concluding chapters provide ample compensation. The discussion on the Groundwork of Prayer is especially valuable, and the final chapters on St Thérèse and her mission deserve the highest praise.

But if sanctity is our proper vocation and aim, we must ask the meaning of the term. The answer is to be found in the story on page 194. This answer alone is well worth the book! M. M. GRACE

A PROCESSION OF SAINTS. By James Brodrick, S.J. (Burns Oates; 10s. 6d.)

Whoever read Father Brodrick's sketches of saints when they appeared during 1946 in the *Clergy Review* will need no urging to buy and re-read them in their collected form. The procession displays a saint for every month of the year, all of them English by birth or adoption: and for good measure is added an essay on the Venerable Marie-of-the-Incarnation, French Ursuline. But though she became 'a sort of spiritual conquest of the British Empire'

when Wolfe captured Quebec and her shrine, and though Father Brodrick's account of this most remarkable woman is full of interest, it is possible to feel that her inclusion spoils the homogeneity of the book.

'The saints of England, whether Saxon, Norman, Plantagenet or Tudor, were peculiarly lovable. About that there can be no two opinions, and the more's the pity that they are not better known and honoured.' Indeed, what do we know of, what honour do we give to, Aelred and Anselm, Godric and Thomas of Hereford, Hugh of Avalon, Witham and Lincoln, the Irish Colman and Aidan? Every recurring June after 1939 this reviewer hoped to hear some reference from the pulpit to the apostle of the Germans, Winfrid Boniface of Devonshire; and never a word came. Yet Father Brodrick boldly says that, 'A very strong case indeed could be made out for regarding St Boniface as the greatest Englishman that was ever born. . . .'

Well, Father Brodrick enables many to make good their deficiencies in this respect. It is well known by now that he is a writer of very great charm, wit and humour, allusiveness and learning, persuasion and piety—and occasionally of 'cheek'. An attractive point in this book is that the numerous quotations from Bede the Venerable are given from Stapleton's translation of 1565. Father Brodrick is, too, a master of the minor art of the footnote. On pp. 62-63, for example, he resurrects the memory of that remarkable character Father Joseph Stevenson, S.J. But, whatever the late Canon William Barry's shortcomings as a writer of history, we are sorry that in another footnote Father Brodrick for once lacks urbanity and allows himself to impute to him the motive of 'playing up' to a Protestant audience. 'At the present time, we are often told by preachers and others what scum we are, but with all our iniquities we can claim moral superiority in some respects over the highest ecclesiastics, including the popes themselves, of the thirteenth century.' That and what follows might have been written by Canon Barry. It was in fact written by Father Brodrick in the book under review, and is a good example of his frank expression of honest judgments.

How welcome would be from Father Brodrick's pen a full-length life of any one of these dozen saints. But then I am also hoping that one day he will tackle Father Robert Persons.

DONALD ATTWATER

A YEAR WITH SAINT FRANCIS OF SALES. By Dom Cuthbert, O.S.B. (Douglas Organ; 7s. 6d.)

It is always a pleasure to welcome a book on St Francis de Sales, especially when the Saint is allowed to speak for himself. This book aims at giving 'a minimum dose of daily spiritual reading for anyone who is too busy for more' and at supplying a need for a simple meditation book.

The compiler gives us a short extract for each day of the year. Unfortunately, no method or order is followed in the selection and all the passages but one are taken from either the *Introduction to the Devout Life* or the *Treatise on the Love of God*.

One cannot help comparing this present work with the *Daily Readings from St Francis de Sales* published by the C.T.S. in 1911 and now out of print. There the passages were chosen with some regard for the liturgical seasons of the year and also from the whole gamut of St Francis's works. Still, Fr Smith's volume does supply a need. The spirituality of St Francis de Sales is eminently suitable for the present day. None can encourage or hearten as he can. Every word is pregnant with meaning and living with that seed of devotion the 'Doctor of Devotion' could not help sowing in every line he wrote. 'There is nothing finer, stronger or more impressive', said Pius IX one day, 'than a sentence of St Francis de Sales.'

As for the translation: the author has used that of Dom Mackey, O.S.B., for the *Treatise*. The extracts from the *Introduction* seem to be taken—with some slight alterations—from an American translation edited by Fr Reville, S.J., and published in 1923.

VINCENT KERNS, M.S.F.S.

THE ARMOUR OF CHRIST. By Bernard Kelly, C.S.Sp. (Clonmore and Reynolds; 8s. 6d.)

Starting from man's utter dependence on God as creature, and his adoption by grace to sonship and a share in the divine life, the author goes on to examine each of the theological virtues and how they may strike deeper root in us. Basing himself on this general framework he shows the need for and the place of other kindred virtues. This allows him to give a fairly full picture of the Christian life. The whole is then seen not merely as the life of the Christian, but as Christ himself. 'I live now not I; but Christ liveth in me!' The book is rounded off with a chapter on 'Mary, Mother of the Christian'. Fr Kelly has given us a clear exposition of the life of the virtues written in a pleasant and readable style. He seems to suggest on p. 67 and elsewhere that papal encyclicals are infallible. And though they are of great importance it is perhaps a little exaggerated to say they 'are of much the same importance to us' as the Scriptures. (ibid).

A. D.

LA REVELATION DE LA GRACE dans St Paul et St Jean. By Paul Denis, O.P. (La Pensée Catholique, Liège; n.p.)

This short book will be useful as an introduction to the N.T. theology of grace and to modern French writing on the subject. The author claims no originality but gives ample references to his sources. A brief preface sharply contrasts the characters of the two Apostles, and the two patristic currents, Latin and Greek, they may broadly speaking be held to have originated. The bulk of the

book deals with St Paul's teaching on grace. His own conversion has, of course, emphasised for St Paul his former slavery to the Law and grace's liberating power; above all, its 'graciousness', his own demerit, and God's mercy. Not that his doctrine is a mere reflection from his own experience; but he is the type of the convert, experience provides his text, he desires passionately to share it with others. A chapter 'La Grace du Père' analyses clearly the work of grace. Its initiation is ascribed to the Father; its stages are: God's purpose or decree, depending wholly on his good pleasure; foreknowledge; predestination, of which the direct object, the author is inclined to think, is grace and adoption in this life rather than glory in the next. All this in the order of God's intention. In that of execution follow vocation, election: the latter both the Father's eternal free choice before the foundation of the world, and also the choice in time of those who respond to the Gospel. Grace is manifested and transmitted to man in Jesus Christ; man redeemed is united to God in him. Here intervenes the idea of the Church, the true People of God, the assembly of those who share the divine life of Christ. In this section P. Denis follows closely the Abbé Cerfaux, in *La Théologie de l'Eglise suivant St Paul* (Edit. du Cerf, 1948). For him, the expression 'Body of Christ' as applied to the Church is derived exclusively from the Eucharistic Body, shared by the faithful, symbol and realisation of their unity. 1 Cor. 10, 17, for example, is rendered, 'Because there is but one eucharistic bread (of which we all partake), we are all one body'. Believers, thus sharing in Christ's own life, now live in him. They are mystically identified with his physical Body. The author will not allow that the 'Body (sôma) of Christ' in *St Paul* ever denotes a moral body, a society, a mystical Body different from the physical Body of Christ. It is with the latter that Christians are mystically identified and of which they are the members. Here, following Cerfaux, P. Denis frankly parts company with the traditional exegesis, at least as old as St John Chrysostom. One should compare P. Prat (*Théologie de St Paul*, 1923, t. II, pp. 341 sq.), who finds in St Paul himself that distinction between the physical and mystical Body of Christ which P. Denis will have it is a later development. Under the heading 'La Grace du St Esprit', the role of the Holy Ghost is not to confer adoption and life in Christ, but to move Christians to live and pray as sons, to enlighten them as to the mysteries of God, to distribute God's gifts for the benefit of the brethren. Dwelling in their souls, he completes the work of sanctification. The account of St Paul's theology of grace is concluded by a useful chapter on Justification. The Catholic teaching is contrasted with the juridical conception of the Rabbis, where God merely bears witness to the just man's observance of the Law; and with the Protestant interpretation of St Paul, where man is declared just by God apart from works. But in fact, while justification is indeed

God's free gift, not man's desert, it yet works a veritable renewal in the soul.

St John's teaching on grace is dealt with clearly but too briefly. The Word of God, imparting to men the life and light which flow from God's prevenient love, accomplishes the work of redemption and revelation. Men, thus become children of God, begotten of God, must respond by faith and a return of love. These leading ideas are developed in two short chapters. There is little attempt to correlate the teaching of St John with that of St Paul; none to synthesise the two. St John is almost a mere pendent to St Paul. The author indeed insists that St John has lived in the intimacy of our Lord, that his picture of Christ is extraordinarily concrete; but he realises perhaps too little that St John's doctrine, developed though it is by life-long meditation, must really be placed, as P. Rondet has recently pointed out (*Gratia Christi*, Paris, 1948, p. 43), before that of St Paul, that it takes us back to the source of Christian revelation and we hear Christ speaking by the mouth of the beloved disciple. One may hope that Père Denis, with his gift of clear and concise expression, will give us a fuller account of the theology of St John.

DOM J. HIGGENS

ST ATHANASIUS ON THE PSALMS. A Letter to a Friend. Rendered for the first time into English by a Religious of C.S.M.V. (Wantage). (Mowbrays; 1s. 6d.)

The word 'gem' has lost its charm but we may be forgiven once in a life-time for saying that this little treatise of St Athanasius is a gem of spiritual literature. It falls into three main divisions: the psalms as uttering the sentiments of Christ or speaking of him; the psalms as the expressions of our own needs and sentiments; and thirdly, a brief and very telling epilogue on singing the psalms.

The translation is excellent, free, but where we have tested it, accurate. The publishers and the translator (an Anglican nun of Wantage) are to be congratulated for making available in this attractive booklet a first class example of the ancient Christian interpretation of the psalms.

J. D. C.

WHAT JESUS SAW FROM THE CROSS. By A. D. Sertillanges. (Clonmore and Reynolds; 8s. 6d.)

A new edition of Fr Sertillanges' scholarly meditations comes at an appropriate moment when many eyes are already turned to the Holy Land, and after reading much of Israeli, Transjordan and other political views it is reassuring to share the outlook of Christ upon the land of contradiction. Fr Sertillanges possesses the deep learning which clothes the bones of history in flesh and sets before our eyes three-dimensional figures such as can make our prayer live. An excellent Lent book and a book for every day's prayer.

G. A. M.

THE LORD IS MY JOY. By Paul de Jaegher, S.J. (Burns Oates; 7s. 6d.)

This is one of those excellent books which may be opened at the beginning, in the middle or at the end and read for three, five, ten or eighty minutes with profit. It will prove useful to the religious who is in need of a little stimulating at the beginning or in the middle of his meditation. Indeed the book is better read in short stages, since while each paragraph contains much that is worth pondering, the style of the original is rather too lyrical for English prose and in large doses is a little overwhelming. From interior evidence the book seems intended for religious who take the contemplative life seriously and some of the phraseology used presupposes technical knowledge of the Science of Prayer. Nevertheless this does not prevent the reading of the greater part of the book from being profitable to the rest of Christendom. The author says many things which all should think well on.

R. BLUNDELL, S.J.

LITTLE CATECHISM OF THE ACT OF OBLATION OF ST THERESE OF THE CHILD JESUS. Translated by Rev. Michael Collins, A.M. (Gill and Sons; 1s.)

On Trinity Sunday 1895 St Thérèse made her Act of Oblation to the Merciful Love of the good God. This prayer and sacrifice came as the epitome and consummation of her whole life. The rest of her life, every heart-beat, was to renew this oblation, to seal it everlastingly. It expresses her *raison d'être* as she conceived it. It is her whole life in a few words.

Many of her followers therefore have asked for further information on this 'Act'. And it is to meet these inquiries that the Carmelites of Lisieux have drawn up 31 questions and answers, phrased as far as possible in the Saint's own words. It is a profound and wonderfully tender document for its size. The facsimile of the original is an added attraction.

ADRIAN DOWLING, O.P.

THE WORDS OF THE MASS. By R. Butler, S.J. (Clonmore and Reynolds; 7s. 6d.)

The modern craze for pleasing 'the man in the street' has for the most part produced books unquestionably simple and unbelievably dull. This book is unquestionably simple, but it is also lively. As the title indicates it is a detailed explanation and commentary on the Ordinary and Canon of the Mass. The psalms are illustrated through their Old Testament context and the other prayers are frequently linked up with both Our Lord's life and our daily lives. This book has an honesty which makes it more commendable than most of its type.

G.A.M.

THE KINGSHIP OF CHRIST. By W. A. Visser 'T Hooft. (S.C.M. Press; 4s.)

A valiant, valuable little book as uncompromisingly Protestant in tone as *Quas Primas* is Catholic. There is a harsh passage on page 90 in which allusion is made to 'church centred power politics'. This we feel would never have been written if the distinction between the Church Militant and the Church Triumphant had been grasped. A reading of Dom Aelred Graham's 'The Christ of Catholicism', pp. 293-309, would go far to dispel a number of unpleasant misconceptions of Catholic doctrine. We endorse the words of Dr Berkhof, 'The Church must again dare to preach the theocratic commandment. But it must do this in such a way that it does not exclude but include tolerance'. To say however that the true meaning of Christocracy is 'that the Church announces what it believes to be the word of Christ to the world, but that it does not use any other means of persuasion than the truth of its message' (p. 91), would seem to say that Christ is King without being Law-giver, which is to grant the Glory with one hand and to take away the Power with the other.

BODY, MIND AND SPIRIT. By Philip Leon. (S.C.M. Press; 2s. 6d.)

This short essay on a supremely difficult problem is addressed to the 'non-philosophic reader', but whether such a reader will get beyond the first chapter, especially page 29, one takes leave to doubt. To those however of an eclectic mentality we recommend the essay, confident that they will find it interesting and stimulating.

R.V.

DEAR BISHOP. By Catherine de Hueck. (Sheed and Ward; 6s.)

Catherine de Hueck is the woman who sold up her home and all she had to found Friendship House. The Bishop is Bishop Sheil, Auxiliary of Chicago, who has called her 'one of the most dynamic and colourful figures of our times'. During the war he asked her to find out the reasons for the leakage among American youth; what they thought of God and the Church. For six months she worked as a factory hand, a waitress, a barmaid, mixing, too, with what would be called in polite circles the scum of society. These are her reports to Bishop Sheil, and many will wonder how they have come to be published. She lived in a hell of sweated labour, obscenity and filth, and she does not spare us the facts.

For these young people the Church has ceased to count. It is not a force to be reckoned with. God, the Church, Christ, do not touch their lives. They mean nothing to them. Or do they? Appalling social conditions, no contact with the ministers of Christ, is it not expecting too much to wait for these lost sheep to come looking for the shepherd? Yet Christ thirsts for these souls. Who will give him to drink?

This is *the* problem of our times: the problem that cannot wait.

Someone must go to these Molokais (we have caused them) someone so fired with the love of God that they are ready to live and mix with sin and vice, prepared like St Francis to embrace the lepers. to show them that they are loved of God and men.

Once again we see the need for an organised lay-apostolate. But this book makes quite clear what a hard vocation that will mean.

ADRIAN DOWLING, O.P.

LES FONDEMENTS SPIRITUELS DE LA VIE. Par Vladimir Soloviev. Pp. 194. (Casterman, Tournai and Paris; n.p.)

It must be nearly twenty years since the French translation of this early work of Soloviev first appeared, and a second edition is most welcome. An English version of the French, under the title *God, Man and the Church*, was published by Messrs. James Clarke & Co. about 1938.

D. A.

A NATURE NOTE BOOK. By Sister Mary Ansgar, O.P. (Bloomsbury Publishing Co.; 2s. 6d.)

Children will like this little book with its pictures of the seasons—in each a child with his angel and the appropriate buds, flowers, sea shells and fruits clearly drawn above. These pictures can be coloured, and opposite is space for writing. It is a pity there is not also space for the child's *own* paintings.

These drawings, enlarged and coloured, are also produced in the form of a frieze for schoolroom or nursery.

S. M. F.

JESUS TEACHING. By Teresa Lloyd. (Sands; 8s. 6d.)

This book does what it claims to do—to help those who teach as well as those who learn Christian doctrine in senior schools', though the emphasis is rather on the sayings of our Lord than on his actions. The book follows the text of the New Testament closely, and the authoress makes excellent suggestions for the application of the lessons learnt, whether in class or outside. The printing is good and there are some illustrations.

J.-D. C.

DESERT CALL. By Teresa Lloyd. (Sands; 7s. 6d.; illustrated.)

This book is helping to provide for a need, namely, readable books for boys concerning saints and holy men. A better subject than Charles de Foucauld could hardly be discovered, for, as an explorer of Morocco and hermit of the Sahara, he is admired by Catholic and Protestant, by Mohometan and pagan. It is inevitable that much is omitted in so short a book; it is however, in spite of imperfections in style, a story that should be in every library, where the life of a man who lived among the Touaregs cannot fail to attract attention.

J.-D. C.

THE DOMINICAN PRIORY AT ILCHESTER. By J. Stevens Cox. (Ilchester Historical Monographs, Number 2. Published by the Author, Ivel House, Ilchester; 2s.)

This delightful little monograph gives a short history of the Ilchester Dominican Priory, a small house containing a community of probably not more than twenty friars in its most flourishing days. The author has followed Fr Palmer in his description of the ancient buildings and his account of their after fate. Neither he nor Fr Palmer can find much trace of the history of the community, but Mr Cox has been able to provide the names of fourteen friars who dwelt there before 1510. Both he and Fr Palmer give the names of the seven friars who in 1538 agreed to surrender the house to the dread Henry VIII. In addition to the names given by the author one or two more may be added: William of Ilchester, ordained priest at Winchester on December 18th, 1322 (Register of Winchester, ed. Baigent, p. 551), Thomas of Ilchester, who witnessed the will of Bishop Ringstead, O.P., of Bangor, on December 3rd, 1365 (Willis, Bangor, p. 217), and Robert Stone of Ilchester, ordained priest at Barnwell on December 23rd, 1413 (Register of Bubwith, Bishop of Bath and Wells, p. 508).

In a valuable appendix of many interesting items we have an account of an excellent manuscript copy of the St Jerome's Psalter and Trivet's Commentary thereon, which once belonged to this priory, having been left to it by William of Ilchester, O.P., professor of theology, sometime in the fourteenth century. W.G.



EXTRACTS

NOVICE MISTRESSES (and perhaps Novice Masters too) will welcome the latest volume of Editions du Cerf's courageous series in which the principles of the religious life are applied to modern conditions. *Pour Les Maitresses des Novices* (Cerf: Blackfriars; 6s. 6d.) is written by men and women who have had wide experience of 'vocations' and their testing. In the first essay Père Chevignard, O.P., puts the difficult question: How is the true wish for religious life distinguished from the very frequent 'pseudo-vocations' of those, for instance, who imagine themselves playing the part of a nun? Dr Nodet approaches this very real problem from the psychological point of view, tracing the present 'vocation' back to the family background and upbringing. Sister Marie de la Rédemption considers the young woman of 1948 and her attitude to prayer and penance; and so the papers treat of the different aspects of spiritual

formation of the candidate once she has entered the novitiate and follow the development up to the moment of profession. The papers were originally delivered as lectures to a conference of Dominican Novice Mistresses from the various French congregations. But they will be found to contain the general principles for the direction of novitiates. There is however no very thorough treatment of the Canon Law which it is so important for the novice mistress to know. Père Omez, who treats of this necessary subject, does refer to other works such as Fanfani's and Vermeersh's accepted treatises on Canon Law for religious, so that the book will help to fill up gaps rather than prove a substitute for such essential reading.

LES AUXILIAIRES DU CLERGE: Under this title a society was recently founded in France with the warm approval of the Bishop of Amiens. It aims at uniting those who wish to dedicate their lives to the assistance of the French clergy. After a year's instruction and 'novitiate' they take the three vows for one year. They take posts in presbyteries where the priests are in charge of several parishes, or in a 'communauté sacerdotale'. They also teach in schools and do anything that is in their power to help the parish priest in his parochial work. Young men who are looking for a spiritual life and a life of self-sacrifice are here given a combination of religious life and activity which seems to respond to their needs as well as the needs of Catholicism in France. [Enquiries may be made from M. L'Abbé Paul Dentin, Curé-Doyen de Picquigny (Somme), France.] There have also been schemes and plans for a similar quasi-religious body in this country but for women, dedicated by vow and specially trained, to help in the acute problem of priests' housekeepers. Such dedicated work is surely a very urgent need today wherever the priests are few in number.

THE ANGELS provide the direct answer to the quite evidently diabolical nature of the modern crisis. The devils must be overcome by the angels; and so a campaign has been started to enlist all the nine choirs of angels in the struggle. The name of those who associate themselves with this campaign is 'Philangeli', a name derived from the Areopagite; and we need not be put off by the thought of one more society to pester our prayer time. If we really have any conception of the nature of the evil at work today this will be an answer, and in any case Priests are not asked for any vocal prayers but only for a memento at Mass, while religious are asked to say some of the prayers they already say for this intention and the laity have only to offer *one* extra prayer. For further information the reader is referred to the article by O. M. Twigg in the

February *Stella Maris*. They may also read with profit a recent book, *Le Monde des Esprits*, by Ch. D. Boulogne (Editions du Rocher, Monaco), which deals with the nature and life of the angels. The author bases himself on the teaching of St Thomas, and it will be remembered that the treatise on the angels holds an important place in the *Summa*.

THE PRESENCE OF GOD (Irish Rosary; 6d.) is the title of a pamphlet by Fr Anselm Moynihan, O.P., in which he deals with the most fundamental of spiritual doctrines. The author writes clearly and persuasively for the ordinary reader who need fear no 'high mysticism' and yet the book concludes naturally with the prayer of Sister Elizabeth of the Trinity and does not lack its quotations from St John of the Cross and St Teresa. In practice Fr Moynihan reduces the ways of putting oneself in the presence of God to two, either considering God as enthroned before one, or as dwelling in the depths of one's heart. And the author counsels tranquillity and the avoidance of straining to 'realise' that presence. In all he writes there is good counsel and help to prayer.

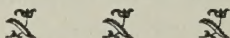
THE SUPPLÉMENT TO *La Vie Spirituelle* (No. 8) continues its policy of providing documentation on special questions of spirituality. Of special importance are two articles on the Parish and Catholic Action; the one by Père Henry, O.P., appealing for the primacy of Charity as the unitive factor in the apostolate, the other by Dom de Feligonde on the religious life of the pastoral clergy. In the same number the debate continues on the adaptations demanded in women's orders by modern circumstances, this time St Thomas being invoked on the general question of the modification of human laws.

REVISTA DI VITA SPIRITUALE (Rome), edited by the Discalced Carmelites, has in its latest issue studies on Acquired Contemplation by P. Gabriele di S. Maria and on Spiritual Tepidity by P. Virgilio di S. Alberto. A useful feature is a 'Little Catechism of Spirituality', the instalment in the present number being concerned with the Purgative Way.

SPONSA REGIS (St Paul, Minnesota) is 'a Review for Sisters', and recent numbers reveal a wider interest than is usual in such publications. Apart from technical articles of special interest to members of religious orders, there are liturgical and historical studies which reveal the salutary influence of St John's Abbey, Collegeville, which is responsible for this useful review.

LA REVUE DES COMMUNAUTÉS RELIGIEUSES, edited by Fathers of the Society of Jesus, includes in each issue relevant Roman documents and answers to questions of canon law. The March issue considers 'The Liturgical Life and Exercises of Piety', an article which should be useful to those orders of women which are not bound to the recitation of the Divine Office but wish to develop a spirituality rooted in the liturgy.

LA VIE SPIRITUELLE (March) has a translation of the sections of Fr Bede Jarrett's *Meditations for Layfolk* that deal with prayer. An excellent number also includes a form of the Way of the Cross drawn from the Epistles of St Paul as well as an account of the *Fraternité Catholique des Malades*, an association for the sanctification of the sick, by Père P. D'Argenlieu, O.P.



BOOKS RECEIVED

- Bloomsbury Publishing Co. Sister Mary Ansgar, O.P.: *Angels at Home*, 1s. 6d.
 Burns, Oates and Washbourne. Pierce Ahearn and Michael Lane: *Pontifical Ceremonies*, 21s.; J. Lebreton, S.J.: *Life and Teaching of Jesus Christ*, 21s.; Christopher Wilmot, S.J.: *Lift Up Your Hearts*, 7s. 6d.
 Casterman. L. de Corrinck, S.J.: *Problème de l'adaptation en apostolat*, 45fr.; Cl. Duval-Aumont: *La Natalité au Foyer*, 36fr.
 Catholic Worker. Dorothy Day: *On Pilgrimage*, n.p.
 Cerf. Maria Winowska: *La Fou de Notre Dame*, 45fr.
 Duckett. Francis J. Ripley (Compiler): *A Daily Thought*, 6d.
 Organ. Wilkinson Sherren: *St Monica*, 2s. 6d.
 Phoenix Press. Hugo Manning: *Beyond the Terminus of the Stars*, 5s.
 Quotta Press (Belfast). T. M. O'Connor: *Judas*, 1s. 8d.
 Sheed and Ward. Caryll Houselander: *The Passion of the Infant Jesus*, 6s.; Ronald Knox: *The Creed in Slow Motion*, 8s. 6d.

LIFE OF THE SPIRIT

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